

THE  
EXPOSITOR  
AND • HOMILETIC • REVIEW



CHURCH DIVINITY SCHOOL  
of the Pacific

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JOURNAL OF PRACTICAL CHURCH METHODS



"By man came death,  
by man came also  
the resurrection  
of the dead."

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## The EXPOSITOR

and HOMILETIC REVIEW

*A Journal of Practical Church Methods*

## GIVING

ONCE UPON A TIME there was a stingy woman. She was a Baptist and her husband was a Methodist, so they went to her church every other Sunday.

One Sunday—as they started to her church he said to her, "Isn't this the Sunday they take the offering for foreign missions?" "Yes," she said with irritation, for she, being stingy, did not believe in foreign missions. "How much do you want to give?" he asked. "Give me a dollar," she said in a tone that indicated she did not want to give anything.

This was in the days before the Cooperative Program. The minister preached, and because she was not interested she sat near the back and did not listen. The church was warm and by the time of the special offering she was dozing. But even in her sleep she could see the deacon coming down the aisle to get the dollar she did not want to give.

Presently the deacon had reached her pew and she was about to lay her dollar on the plate. But as she looked it was not a plate at all. It was a nail-pierced hand waiting to receive her gift. Then looking up she saw, not the familiar face of the deacon, but a face of infinite tenderness and a thorn-crowned brow.

With a start she awoke. For the first time in her life she realized that she was not giving to the deacons or to the church or to foreign missions. She was bringing her gift to the Son of God.—*Church Chimes*.

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# ABLE TO ENDURE

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A. WALLACE COPPER

IN THE New Testament I find three references to Demas. They are strikingly significant because they tell the story of a life. In one place I read, "Demas, my fellow worker," in another, "Demas," and finally, "Demas hath forsaken me." We shall never be able to estimate the pain and depressiveness with which St. Paul penned these words. They reveal hope, concern and disillusionment.

It is evident something is happening to Demas. He began as a follower of the Master, enthusiastic, anxious to be about the business of the kingdom. Then his ardor cooled, and finally he deserted St. Paul and the cause of Christ. The story of Demas has had many implications in the course of history. Any person interested and loyal to the cause of Jesus has seen to his own dismay individuals who started with great promise, but fell by the wayside. They gave up what they gave themselves to, they started well but did not finish.

This was a problem that was clearly seen in Jesus. He saw that obstacles, discouragements, threatenings of danger concluded many men's good intentions. He made it clear that the significant thing in life was to be faithful and to finish well. On one occasion he told some trepidatious listeners of a man who wanted to build a tower, but who did not lay down first and count the cost. The result was he has not been able to complete it. The unmistakable lesson he was teaching was it is not easy to be a Christian; that no man should think the road is easy. To refuse to realize the problems and challenges that may be before us may spell tragedy.

Starting power is not staying power. A ship may start well from the harbor, but the test will be the storms through which it must go, and the waves that dash against it. Sir Thomas More realized this as he lay in the Tower awaiting execution for disagreeing with the king on the Roman question. His wife accentuated the difficulty by remonstrating him. He said, "I warned that you, always hitherto known for so wise a man, will now so play the

fool to lie here in this close, filthy prison, and be content to be shut up here amongst mice and rats. You might be abroad at your liberty and with the power and good will of the king and his council, if you would do as all the bishops and best learned in the realm have done. I muse what in God's name you mean here thus fondly to tarry." Sir Thomas More discovered life had brought its storm, and he could choose either to be free without a sense of honor or in prison with it.

John Bunyon could have won release from prison just by promising not to preach, but the glory of it was he stayed there saying, "I must do it." Lincoln, against the advice of his friends, decided to make a speech which defeated him for the Senate in 1858. He said, "If it is decreed that I go down because of this speech, then, let me go down linked with the truth." Demas did not incorporate into his life spiritual power that could stand the storm. So he started well with Paul, but when the problems came, forsook him.

## I

We see this so effectively illustrated in childhood. It is imperative children get a good start in life. The social interpretation of the gospel has awakened the conscience of men to rebel against the exploitation of lives that produce conditions so adverse that children are handicapped from the beginning. Christianity has been the world's most poignant force that has insisted upon a fair chance for a little child.

All normal parents want their children to have a good start in life. However, all are cognizant this is not the whole story. There are many children brought up in fine homes, given the opportunity of an excellent academic teaching who have not turned out well. Perhaps they got the impression life was easy. The problems confronted, the difficulties faced only disillusioned and dashed them into the slough of despond. It may have been moral courage was not cultivated. In a crisis they found intellectual astuteness was not sufficient. Many parents who have sacrificed to give their children a good start in life confess later with

broken hearts that the fine beginning can be ruined by a fatal ending.

What matters in life if the end is not good? What is the value of intellectual sagacity without moral conviction? What is the significance of an economic perspective without spiritual power to do the right. The Senate Crime Commission has throughout this country revealed many who lacked moral inertia for either high position or the temptation of money. Jesus could have spoiled everything in Gethsemane. The manger and the wise men, the star of Bethlehem and the prophetic promises of John could have come to nothing if in the garden under the Olive trees Jesus had said, "Father, not your will, but mine be done."

What is the most lamentable thing in human life? Well, I am sure it is not a handicap. Some of the most magnificent characters have overcome physical and environmental problems. Stevenson was wracked with both pain and fever. Still his stories and poems bespeak the glory of his life. He could write:

Under the wide and starry sky  
Dig the grave and let me lie.  
Glad did I live and gladly die,  
And I lay me down with a will.

Some years ago in a little country church outside Edinburgh where Dr. Balfour, who was Stevenson's grandfather, had been minister for fifty years, and where he had spent his summers, an aged lady said to me, "I knew Robert Louis Stevenson. He was a wonderful man. I never heard him talk of his troubles."

Charles Dickens had lived in poverty. His father had served a term in a debtor's prison. He had worked in a dirty, gloomy factory. But with God's grace he developed the ability divinely given and became the glory of his age.

Samuel B. Morse was devoted to art during the first half of his life. By 1835 he was very close to the top of American painters. But misfortune came his way. By apparent caprice he lost the government commission to paint one of the historical panels in the rotunda of the new capital in Washington. He was deeply grieved by this blow. Without losing faith in either himself or God he turned to his other dominant interest. He was eager to perfect a system of intercommunication by telegraph. He was successful. He took his place among the supreme inventors of the world.

No, neither handicap nor failure are the most lamentable things of life. But to start

well and make a tragedy out of living is so lamentable there is nothing to compare with it. If a man has character, he can work wonders with life's problems, for he can say with St. Paul, "I can do all things through Christ who strengtheneth me."

## II

To finish well we need the integrity of our Christian conscience. No man who possesses this ever sells his soul. In the records of Elsnor, the music teacher of Warsaw, we read "Lessons in musical composition, Frederic Chopin. Musical genius." Yes, that was a good start. But for Chopin to finish well, to compose great music was costly. There were many hours of discouragement. He refused to accede to the whims of popularity to compose cheap music. The test for his conscience came in his poverty. How much poorer the world of music would be if he had succumbed to the shallow demands of the hour.

Martin Niemoller was in a Nazi concentration camp. Once he was offered his freedom. He was told he could return to his family circle if he would promise not to preach again. His answer was brief and concise. He said "I was called to preach by God. I must obey Him." On one occasion one of the friends of Luther said to him, "When all men forsake you, tell me, where will you be then?" The great reformer answered, "In the hands of Almighty God, where I am now."

Demas forsook Paul and the Master's kingdom because he loved this present world. He lacked the spiritual vitality that could strengthen and quicken the power of a Christ sensitized conscience. No man can finish well with all the problems and temptations confronted along life's highway, without this fact.

## III

To be able to endure and finish well means we must be captured by a cause. However, no any cause is enough. It must be a cause that is stimulated by the Divine inertia. Lincoln gave himself to emancipation. To him it was a cause God given. He knew the inalienable right of all men was to be free. Therefore he was supported by God's grace.

For nearly sixty years William Gladstone was a member of the House of Commons. At the age of eighty-three he was a power in British politics. During the course of his political career he was Prime Minister on four different occasions. His biographer tells us that the most impressive thing about him was neither his learning nor his eloquence.

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# ATOMIC BOMBS vs. CIVILIZATION

HARRY C. MESERVE

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THE TIME has come to consider the grim and tragic facts about the road our civilization has been travelling during this twentieth century. If that road needed a signpost, it has now been provided in the form of a new atomic bomb. We have now reached a point on that road where the numerous prophecies of idealists, pacifists, Christians, and other voices in the wilderness to the effect that if we do not destroy war, war will destroy us can be seen to be logically and realistically true. Two things have been necessary in the achievement of this point: 1. that a force destructive enough to do the job should be uncovered; 2. that a people, having possession of that force, should be able to overcome their moral and humanitarian scruples enough to use it on other human beings. That Great Britain, Canada, and the United States, peoples who consider themselves the most civilized and humanitarian folk of all mankind, should have satisfied both these conditions for the ultimate destruction of civilization is regarded by Winston Churchill and most other statesmen as a singular example of the mercy of God. Perhaps they are right, in a different sense from the one they mean. Perhaps God in His mercy is giving us one last warning that we are nearing the end of a dead end street; that the end of modern war is the total destruction of civilization; that it is from the point of view of mankind, suicide.

We are confronted quite realistically with not too distant possibility that we shall destroy our civilization with our own hands and our own discoveries using the very powers of brain and laboratory which after thousands of years we have at last developed. This possibility is definitely before us.

There is, however, an alternative to this possibility. It would have been easier to take in the 1930's before the war was begun; and easier still in the 1920's, before the processes of moral deterioration had gone as far as they have now. But there is still time. We still have a chance. Unless we can begin within our own lives and in our society a process of spiritual regeneration comparable in

Cleveland, Ohio

revolutionary scope to the scientific implications of the atomic bomb, there is every likelihood that we shall continue along the road to destruction and see this civilization of ours commit suicide within the lifetime of some of us.

The outline of this dead end street along which we are now moving is brutally plain. When the moral and social growth of man does not keep pace with his material growth, man becomes an irresponsible being, a little boy playing with a loaded revolver, a lunatic brandishing a long sharp knife. He is in danger of hurting other people or himself, and he will probably end up by doing both.

For almost two hundred years the major obsession of our society has been with power and with wealth. Our banks, our factories, our railroad stations, our skyscrapers have become our temples. We lavish upon them the care, the money, the painstaking thought that medieval man lavished upon his cathedrals. To find out our conception of the good life in the post-war world, read the advertising in our magazines and newspapers. Its outstanding features are a new car every year, and a frigidaire, and a bottle of Four Roses, and the movies twice a week and a country place, and a safe deposit box full of gilt-edged securities and retirement income policies. Art, music, literature, these are luxuries for the relatively few who have time and inclination to enjoy them. Religion is a side issue towards which one may or may not make a polite, if brief, gesture now and then. But production, profit, political power, armies, and navies, military bases, colonies, spheres of influence, these are the real things for which men pour out their lives. These are our real gods. They have a set of religious observances all their own. Men and women rise reverently to their feet when the national anthem is played and Lord knows how many guns you have to shoot when an admiral or a four-star general or a foreign minister comes up New York Harbor. Solid men read the stock market reports with the same intense interest and deep concern for their destiny which used to characterize the pious Christian's perusal of scripture. The

great controversies of our day have to do with free enterprise and the profit system, national planning and distribution of goods. We get heated about these matters as of old the theologians argued about the nature of God and the following of Christ.

We have left out of account the most vital concerns of man and concentrated on material development alone. We have achieved that material development and here we are: powerful, wealthy, proud, capable, but not happy, not serene, not at peace, and with the world a shambles and our hearts in mortal fear of what the future may hold.

Our scale of values must be reversed. Having achieved something approaching the ultimate in destructiveness and callous inhumanity and crass materialism we must now catch up with and transform our destructiveness into usefulness to mankind. Only this change of emphasis and effort can truly harness the atomic bomb and redeem us from the terror which its existence makes possible.

This change must begin with the individual person. It is the shocking paradox of our time that never before have machines been so perfect and men sunk so low. To change ourselves will mean the acceptance of new standards of success and failure, new judgments as to what a man owes to his country and his social group. To change ourselves will mean the acceptance of the final authority of moral and spiritual standards over material and expedient ones. We shall have to consider among other things whether there is not a degree of personal wealth beyond which it is unwise from the point of view of the individual's happiness for him to try to proceed. We shall have to begin teaching our children not the bloody lessons of national pride and war, but the healing lessons of mankind's desperate need for tolerance, understanding, and unity. We shall have to develop within our schools methods of education which point away from our acquisitive, dog-eat-dog economy of capitalism where each works for himself alone and towards a social order where men are valued as persons and contribute of their work and vision to the welfare of the whole. We shall have to have an educational system which has as its goal something wider and more significant than the teaching of methods of manipulating complicated mechanical gadgets. We shall have to make a tremendous effort to get across to men and women and children through schools and churches and communities the profound lessons of civilization which have to do with the

proper moral goals of man's life on this planet. We shall have to bring to millions of folk in whom the love of knowledge and beauty and goodness and truth as things powerful and worth serving in themselves has almost died out, a sense of the terrible necessity of these spiritual loyalties to the survival of our civilization, and to the happiness and fruitfulness of their own lives.

If we had spent one-tenth of the time and effort and money on improving our minds that we have spent on useless superfluities and on amusing ourselves in a wide variety of complicated and stupid ways, we should be different people today, stronger, wiser, and more mature. And if our civilization had dared to spend on peace, on education for democracy, on the promotion of the equality of races, on the extension of justice and freedom one-tenth of what it has spent on the destruction of war, we could have built a real new world.

Our civilization is going to have a race with death in the next few years. It will be a race to see whether we can muster enough deep and passionate love of justice to remove the causes of war, enough mercy and compassion to forgive and be forgiven and thus heal old hatreds and scars, enough faith and hope to dedicate ourselves all out to the reconstruction of the spiritual foundations of our society which have all but disintegrated under the impact of this war and can only be renewed at the cost of a real revolution in our way of doing things all the way from the method of training our children to that of regulating our economy and handling our international affairs.

What can a single man or woman or a single small group do about all this? The seeds of every great renewal of the human spirit, every great advance of civilization, for the only real progress is progress in charity, have come from individuals and small groups of people who having once clearly seen the predicament of their world and the needs of it, have proceeded to live their lives with fidelity and without waiting to see what the rest of the world would say or do. Somebody has to begin every process like this and do it in the sheer faith that somehow his courage and fidelity will count. I call that kind of living wherever I find it in this world, religious living. All the hope I have for our civilization I place in it and without it I have no hope. I believe that God wills a better life for all men; the end of our

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# The Editor's Columns



## The Automatic Pilot

THE moon-splashed night we chugged our way down the long, serpentine Sound, he was happy as a lad with a new toy, or he had just had installed in the wheelhouse of his tug-boat a simple yet marvelous new electric instrument known as an Automatic Pilot.

You know how certainly a magnetic compass needle is drawn by the pole, and hence, regardless of how you may try to confuse it, it refuses to be confused and always points north. Well, this new doo-hickie seemed to be a combination of such a compass, plus a photo-electric cell, which operated a motor of sufficient size to spin the wheel either direction, as needed, to keep the boat on the pre-termined course, always a straight course. It worked like magic and peculiarly fascinated me with its uncanny ability to hold the boat on course, even in the suction of eddies and countless spinning eddies caused by the tide hurling itself through the rock-bound narrows through which we passed. Yet, I wondered about the practicality of such an instrument, on such a boat, in such waters, for the Sound runs down its twenty-five miles to the sea, wholly indifferent to the time or place of its eventual arrival. Few indeed, the places in that rambling, water-filled, mountain valley known as Quatsino Sound, which permit a lengthy run on a straight course.

Of what advantage, then, the Automatic Pilot whose singularity of purpose to stay on a straight course wholly denied it the ability to find its way among countless islands, to forke shallow for depths, to hug the solid black-walled mountains that thrust up out of the water, while at the same time to avoid rocks which didn't quite get out? That, to insure safe passage, presupposed a keen eye, a trained hand, knowledge of the sweeps of channels and the flow of tides, none of which meant a thing to the Automatic Pilot.

But it did have the ability to keep the boat on a straight course, beyond peradventure of a doubt, as Skipper Hole was to live to see proven.

With his two youngsters well interlocked

on the only place to lie down in the cabin and dead to the stilly midnight world, and the skipper, himself, snoring in his bunk below, I pre-empted the only space left and was shortly lost in a fantastic dream of empire on the soft side of the cabin floor, when the room was flooded with a brilliant white light and out of the gently whispering dark broke the raucous roar, "Ahoy there! Anybody aboard?"

It was the captain on the bridge of the Polar 5, the Whaler to which I was to transfer my gear, and did, at 4:30 A.M. After picking up the mail on the float we returned to the heaving bosom of the misnamed Pacific.

Four nights later, at about the same eerie hour, we were back at the float to drop several whales we had in tow. In the restless finger of light from our bridge, which probed the dark like a surgeon's knife and finally located what it sought, I saw an unfamiliar tug waiting for our whales. It was not the one with the new Automatic Pilot. It was a stranger, even to the Skipper.

The mystery of identification was soon cleared up. Skipper Hole, having purchased his Automatic Pilot had bought it with definite ideas in mind. Their direction and extent need not here be entered into. The night before, he had set his new pilot on a course and proceeded to retrieve some lost sleep. The Automatic Pilot took over and steered a straight, unerring course, but ignored a turn in the channel and so piled the little boat up on the rocks of Quatsino, stoving in the bow. Fine on a straightaway, it couldn't turn.

There is no royal road spiritual any more than there is physical. The temptation to resort to various types of automaton ecclesiastic may be highly impelling in these days of super-efficient church organization, but that pilot who takes his hand from the wheel and relies on the mechanical to continue his course, must end up sooner or later, sitting next to Skipper Hole, on the rocks.

There is absolutely nothing, of the pastor's contribution to his charge, which can replace or even equal his constant hand upon the helm.

There is no spiritual, automatic pilot.



# THE CHURCH AT WORK

## The Minister's Job

The minister's job is not to save souls—they have already been saved by the "Word made Flesh." His job is to preach the Word. —*Claudius E. Jensen.*

## The Church Must Lead in Giving!

The article in recent *Expositor*, "The Church Must Lead the Way in Giving," by Norman E. Nygaard is most interesting. I agree that giving of money has fallen off in this so-called time of prosperity, and so has Church attendance. The article in *The Expositor* needs further distribution.

The *Expositor* is read by ardent church workers, else they would not have subscribed for it. They shouldn't need prodding; many are giving the "Widow's mite." When I was in Las Vegas, Nevada, recently I noticed hundreds upon hundreds rushing to get into a spurt of gambling over the week end, and they had to drive hundreds of miles to get there. Apparently they thought the effort worthwhile. To reach *them* is the problem. Many had their families with them and would be taken for good, Church-going citizens.

*Tithing* is a subject not too easily presented for practical application. Many resent being told how much of their earnings should be given for charity—not all believe in helping their fellow man. Why not get away from mentioning *money* or *gifts* as a *tithe*? Why not promote the idea that to *tithe* means to give daily to God one-tenth of our thinking, one-tenth of our time in thought to prayer, one-tenth of our thinking effort to help thinking for our fellow man?

It wouldn't be long till this change in thinking about our stewardship responsibilities to God would make us God-like; then we would all give of what we possess, cheerfully and willingly. —*Jerome A. Moss, Liberty, Mo.*

## Harvest Festival

*Town and Country Church*, department of

the Nat'l. Council, urges leaders to revive the "Harvest Festival" as a means of relating worship "to the everyday pursuits of men," and emphasizing the Harvest Festival by observing this in addition to Thanksgiving, as many people today know it.

As a part of the "seed time and harvest" festival, churches are urged to sponsor collections of food for display as concrete evidence of God's bounty and blessings, which are to be used for the needy in the local areas, or institutions (orphanages, homes for aged, prisons) where reminders are needed that Christian citizens are aware of their obligations toward our fellow men.

A special order of service, prepared by Dr. James M. Carr, Sec'y. of Town and Country Church Dept., may be secured by writing to

Town & Country Church Dept.  
Nat'l. Council of Churches  
297 4th Ave., New York 10, N. Y.

## Sermonettes for Children

Ministers who find the need for help in this phase of their many privileges will welcome a chance to secure a copy of Paul E. Holdcraft's "101 Snappy Sermonettes," published by Abingdon-Cokesbury, price \$1.00, paper; thoroughly indexed for titles, subject, Scripture texts, and includes seasonal matter.

## Family Devotions

"Parents Do Teach Children," Edward D. Staples, and "Strengthening the Spiritual Life Through Family Devotions," Nels F. S. Ferre, are offered in booklet form by Upper Room Publishing Co. at 10 cents a copy; 12 for \$1.00; 100 or more at 6 cents a copy. This will put the booklets within the reach of every parent, teacher, or leader of groups.

## Candle-Lighting

Candles are a definite asset to the planning of any program-setting, formal church service for special occasions, and almost a necessity in the chancel arrangement for worship services, regardless of the hour.

## Christmas City

Bethlehem, Pa., is known far and wide as "Christmas City of America," not so much, as one of its leading citizens remarked, because it has any monopoly on Christmas, but that **CHRISTMAS CREATED BETHLEHEM.**"

The city, located in the heart of the Lehigh Valley between New York and Philadelphia, was founded in 1741 by the Moravians (B. Bengtson, *Christian Advocate*, Dec., 1945). On Christmas Eve their leader, Nicholas Louis, Count Zinsendorf, singing the words of an old carol—

Not stately Jerusalem,  
Rather humble Bethlehem  
Giveth that which makes life rich—

named the new-born settlement for the Judean village, *Bethlehem*. Since that beginning, one log cabin on a forest-clad hill, Bethlehem has grown mightily as an industrial city, but—the Christmas celebration still has much of the original, old-time flavor, traditions, and customs of its early founders.

Expositor readers would find inspiration in Mr. Bengtson's article on how homes and the whole community are decorated and attention concentrated on the coming of the Saviour on Christmas Eve, especially the VIGIL held in the old Moravian church, decorated with evergreen for the occasion. The service opens with organ and orchestra music, followed by Scripture reading and prayer, carol singing—all lights dimmed, only the one bright star shining down from overhead. Near the close of the service, while the choir sings, "Behold! a great, a heavenly light, from Bethlehem's manger shineth bright," attendants enter and walk through the assembly carrying trays of small beeswax candles, each flickering from its individual candlestick. Everyone in the audience is given a taper and the entire church sparkles with little jets of light—Christmas has once more come to Bethlehem! From the colonnaded belfry tower of the church the famous trombone choir greets the town of the Saviour's birthday playing the traditional carol, "How Brightly Shines the Morning Star," and the mellow, silver-toned music coming as it were from the sky, floating out over a snow-covered landscape, the joyousness of Yuletide, all blend to make an event to stir the heart.

*(Readers interested in reading Mr. Bengtson's article for details, in preparation for turning any city or village into a Christmas City, will find it on page 14, Dec., 1945, The Christian Advocate. Your local library, religious section, may have the file; if not, write The Expositor for information, enclosing stamped, addressed envelope. The illustrations in the original article are most helpful.)*

## Abingdon-Cokesbury \$7,500 Award

Competition is again open for the Abingdon-Cokesbury Press award for the manuscript which "will accomplish the greatest good for the Christian faith and Christian living among all people." Offered first in 1946 to "encourage writing of distinguished books in the broad field of evangelical Christianity," the contest is

open to all types of manuscripts excluding only fiction and poetry. Entries are to be judged solely upon their "potential value in strengthening Christian faith and promoting Christian living" and include works intended for a limited group of leaders and general works reaching the masses of Christian laymen.

HERE I STAND, Roland H. Painton's biography of Martin Luther, was the 1950 winner of the biennial award. Other winners were PRAYER AND THE COMMON LIFE, by Georgia Harkness, and THE RELIGION OF MATURITY, by John Wicke Bowman.

Authors wishing to enter a manuscript must write The Editor, Abingdon-Cokesbury Press, 150 Fifth Ave., New York 11, N. Y., for details and entry blanks.

## College Students to Consider Missions At Third International Convention, December 27-31, 1951

The Christmas holidays of 1951 is announced as the third in a series of international missionary conventions for college students, according to the Rev. Wesley L. Gustafson, former missionary to China, and is a project of the Inter-Varsity Christian Fellowship—and its missionary arm, the Student Foreign Missions Fellowship—expected to attract 1200 students to the University of Illinois, Urbana. One convention was held at Toronto in 1946, and one at Urbana, Ill., in 1948.

The purpose is: 1, to help Christian students face and act upon their missionary responsibility; 2, to help those purposing to go to the field to fulfill their purpose and *actually get out*, and—in some degree—to prepare them. The early announcement is to urge Christian people to pray for this undertaking, and those who lead and those who come to learn, so the will of God may be carried out. Specific information can be secured from Inter-Varsity Christian Fellowship, 144 North Astor, Chicago 10, Ill.

## Prayer Room Status In U. N. Reported as "Doubtful"!

Trygve Lie, Sec.-Gen. of the U. N., and other officials are reported "as cool toward opening a room for prayer and meditation in the U. N. headquarters," according to a report from "a responsible source in the U. N."—Sept. 14, 1951, by A.P.

As a result, the source added, there "is a strong possibility such a room may not be made available, despite Mr. Lie's announced plan for it." He had been expected to arrange for a room for prayer and meditation in the General Assembly building, which is to be completed in 1952.

Persons supporting the plan argue that the U. N. is setting up an "Elaborate place for a bar for the delegates in the Security Council area, with a view overlooking the East River." These persons contend that the U. N. also can furnish employees, delegates and secretariat a place to pray and meditate.

Opponents of the plan contend that "only a small group of Protestants appear to want such a prayer room and that there is not

enough space for it."

The Expositor believes that there should be Protestants in the USA great enough in numbers to raise their voices in support of their belief in prayer and meditation for themselves—and for persons presumably engaged in matters of world leadership and in forming world opinions regarding human welfare.

Is it possible, even in this day, to accept with complacency the idea that world leadership can be fostered and nurtured more acceptably through the establishment and use of "an elaborate bar with a view overlooking the East River," rather than provision and use of space for kneeling in prayer to Almighty God, in search of courage, strength and wisdom, according to His will and design for the human race?

### Carlyle as a Moral Force

Carlyle stands, and stands conspicuously, among the prophets of the ages. He was, as Edmond Scherer, the French scholar, declares, the *Prophet of Sincerity*. Truth was his passion. He was tremendously in earnest.

"Carlyle is no homeopathist," said Mazzini, the Italian patriot; "he never administers remedies for evil in infinitesimal doses; he never pollutes the sacredness of thought by outward concession or compromise with error. Like Luther, he hurls his inkstand at the devil without looking to the consequences; but he does it with such sincerity that the devil himself could not be displeased at it were the moment not critical and every blow of the inkstand a serious thing to him."

There, then, stands your nineteenth-century prophet, not greatly dissimilar from the prophets of an earlier age—Elijah, Jeremiah, John the Baptist! "No prophet," says Mr. Maclean Watt, "ever gripped and shook his generation with such a horny hand and such a grasp invincible." Mr. Watt contrasts Carlyle with Ruskin. "Ruskin approaches all his themes as if in broadcloth and with his gloves on; but the rugged Scotsman walks out with his budget of kingly truths, and, no matter what clothing he wears, you feel the homespun and naked grip of a strong man's influence."

When Carlyle was an old man of eighty, Lord Beaconsfield, in the Queen's name, offered him a peerage and an income capable of maintaining its rank and dignity. Such a distinction had never before been offered to any man of letters, and Carlyle was not unmindful of the honour done him. But he shook his shaggy old head. A prophet with a peerage and a lordly pension!

"Very proper of the Queen to offer it," observed a London bus conductor to James Anthony Froude next day, "and more proper of he to say that he would have nothing to do

with it. 'Tain't the likes of they who can do honour to the likes of he!"

Froude agreed with the conductor. "Yet," he adds, "the country was saved by that offer from the reproach of coming centuries, when Carlyle will stand among his contemporaries as Socrates stands among the Athenians, the one pre-eminently wise man to whom all the rest are nothing." Lord Morley goes a step further. "He is," that eminent authority declares, "no only one of the foremost literary figures of his own time, which is a comparatively small thing, but one of the greatest moral forces of all time."—From "*A Faggot of Torches*," by Frank W. Boreham, Judson.

### Universal Bible Sunday, December 9, 1951

The theme for the observation of Universal Bible Sunday this year, as a climax to daily reading of the Word of God in the Bible from Thanksgiving Day to December 9, is "The Way Out of the Dark—The Bible."

Pastors who have not received printed matter, including Daily Reading Schedule, suggested material for sermons, news releases, responsive readings, may seek the help of the American Bible Society, Bible House, 450 Park Ave., N. Y. 22, N. Y.

As pastors, we are urged to do more than make announcements about the reading of the Bible. Forming reader-and-discussion-groups among men and women members, young people, S. S. classes, and appointing leaders who will carry out the plan is urged. Owning a Bible, and talking about it is one thing; learning its contents, and adopting its message as a standard for daily living is something few of us have achieved. Let us begin NOW to learn how it may be undertaken and achieved. A consecrated effort on the part of professing Christians may preclude the need for a hydrogen bomb in our defense. God is still capable of looking after the creatures of His making. All He asks is that we learn and live by His Word, according to His grace! How many of us make the effort?

### Films on Family Life

Expositor readers interested in films on Christian family life will welcome the announcement that five new 3- and 4-reel films were added to the list of fifteen already announced by educational and religious film libraries of audio-visual dealers and denominational publishing houses. The 1951-1952 group includes:

"Bible on the Table"  
"Honor Thy Family"  
"Rim of the Wheel"  
"The Barrier"  
"The Talents"



# THE PULPIT

## RICH IN PHRASE BUT POOR IN MEANING

S. EDWARD YOUNG

*The word was made flesh and dwelt among us full of grace and truth." John 1:13.*

THERE are ages so rich in meaning, so begirt with high vision and towering purpose, that their difficulty is to find the words to express what they feel. Such an age certainly was the French Revolution, when the dynamic urge that burst all definition, sought expression in the words, Liberty, Fraternity, and Equality. Such an age was the opening of this century when men with a new vision of a kingdom of God on earth, a kingdom of justice, righteousness, and peace cast around for some words to give at least feeble expression to their vision but could find only the inadequate name "The Social Gospel."

Then there are ages when the words are bigger than the ideas behind them. Rich in words, such generations are poor in meanings. Such an age, I suspect, is ours. Stand under the banner our generation flies and do we not feel this paucity of meaning. Freedom, Democracy, Christianity — all great words, words that once upon a time were freighted with prodigious significance! Today we speak them but their throbbing vitality somehow is not there.

"Fraternity, equality." How peopled with meaning that phrase once was—today how often untenanted. "Jesus, the hope of the world," for our fathers that phrase flashed like lightning, spoke like thunder. Today we repeat it, but the lightning and the thunder are gone.

Now that constitutes a great peril. When a phrase lacks meaning it so easily becomes beguiling, deceptive. Having lost its contents, man can unfurl it in strange places. The fatherhood of God and the brotherhood of man — that's a great Christian phrase. When it possesses content and meaning, it speaks of the sacredness of personality, mercy, love, but when it becomes merely a phrase strange

things can be done with it.

Writes a member of the Crusade that captured Jerusalem from the Moslems in 1099, "In Solomon's porch and in the temple, our men rode in the vile blood of the Saracens up to the knees of their horses." So — and what banner did these crusaders carry into that slaughter? The banner of Christ, the Prince of Peace. And after the bloody victory, with sobs of joy they went down to the church of the Holy Sepulchre and prayed—no doubt beginning, "O Father and Lover of all Mankind."

You see—because they carried the Christian flag they thought they were doing a Christian deed. Indeed, how beguiling is a flag whose meaning has become lost.

When democracy becomes a word shouted here and trumpeted there, but left undefined without content in the hearts of men, it too becomes beguiling. Huey Long was once asked, "Do you think we will ever have dictatorship in this country?" To which he replied in this fashion: "Yes, we will, but we won't call it dictatorship, we will call it democracy." He stated a truth, when he pointed out that the word democracy can so lose its content that it can be flown at the masthead of a dictatorship and fool multitudes of people. How, for example, does the communist regime today label itself as a democracy with a democratic constitution — and there are many communists who will argue that Russia is the great democracy. And it is not altogether an alien experience in this country for men to try to trespass upon individual democratic rights in the name of democracy. When democracy has meaning in the hearts of men they see the incongruity of that, but when it has lost its content, they lose sight of the incongruity.

Freedom, Democracy, Christianity, what towering words these are! In their full content they can dignify and transform all life, but O my soul, without content, how they

can be used to beguile and to deceive a people.

The author of the Gospel of John writes of the meaning of Jesus "The word was made flesh and dwelt among us full of grace and truth."

That is what theology means when it speaks of incarnation, God made flesh in Christ. But incarnation is not confined to one event in history, Bethlehem's cradle. It is a continuing process. Love is made incarnate in motherhood, courage in a man standing for an unpopular cause. Indeed life is full of unseen things made seen in the life of some human being.

This morning we borrow those great words describing the significance of Jesus in human history, and apply them to what we are here talking about.

Freedom today is a word wandering to and fro across the earth hunting for a mind to define it in terms of our present world. Democracy is a word desperately hunting today for a mind to re-interpret it to this generation. One reason, certainly, that France fell was that it waved the banner of democracy without clearly knowing what democracy meant, the responsibilities it involved.

Faith in Christ. What do we mean by that in our generation? The old sawdust trail evangelist used to exhort, "Come to Jesus, come to Jesus," and his hearers often, without giving much thought to what that meant, just came. But the religion of Jesus, unexamined, not thought through, can lead men to baptize with holy words of blessing, all kinds of things that are fundamentally the opposite of all that Christianity stands for, a fact to which history bears such tragic witness. Even so—one marches under an ideal to his peril unless that ideal is first made flesh in human thought.

In the second place, the word is made flesh when it is put into action. Patriotism, for example, is an empty word until it is put into practice. How elemental that statement sounds, yet there are people who are always going to be patriotic tomorrow, tomorrow when a different administration is in power, or when the country is invaded, or when the war is over. Tomorrow patriotic, but today looking out for themselves. Whenever patriotism is held in suspense, whenever it is not in daily practice, the word begins to lose the flesh around it. I will be patriotic tomorrow but not today—are words of a man whose patriotism lacks content, vitality, meaning. I love my country and today and every day I will serve my country as best I can,—only that kind of patriotism has flesh.

That does not mean that a man must support all his government's present policies. It does not require a conformity even at the cost of conscience. Clear away the dust of our passions and we see that there are great and sincere patriots in many different camps today, concerning where United States is going and should be going. But it does mean an ever-present consciousness of one's responsibilities to his nation, bigger than his own welfare.

So, too, Christianity is an empty faith until it is put into action. How elemental a thought that is, and yea how profoundly significant. There are people who think that tomorrow or some other day when the circumstances are more congenial, is the time to be Christian, but not now. When they are not so busy, tired and driven, they will spend more time on the cultivation of their souls. When the war is over they will vote then to nail the standard of Christ over the nation's policies. Aye, tomorrow they promise to be Christian, but today they must first set the world in order by whatever means it takes.

Debate the matter as you will, that kind of Christianity is a Christianity the practice of which is temporarily suspended, and when a faith is taken out of action, even temporarily out of action, it loses something of its essence.

In Longfellow's "Golden Legend," a Monk in his cell was visited by a glorious vision of the living Christ. And just when the Monk was most enraptured by the vision, the convent bell rang. It was his daily summons to the gate of the convent where the poor in their dire need waited for bread. Hesitating but for a moment the monk left his cell, bathed as it was in radiance, and ministered to the poor. He put his faith in action. When he returned an hour later, much to his surprise, he found the shining vision still filling his cell. And this is what his Lord in the vision said, "Had'st thou stayed I must have fled." Yes, whenever a vision is not put into action, the vision flees. The vision of God's love, the brotherhood of man, Jesus the Prince of Peace.

Again, Freedom is an empty word until freedom is put into practice. If you think that's obvious, then see how many people today are saying we must put up with less freedom now in order to have more freedom later. So this is what they are saying, take freedom out of action temporarily, clamp down on freedom of speech, and press, and thought, suspend individual rights until the crisis is over.

Only when more freedom, and not less, is given to men, only when freedom is put

boldly into action today and every day, does the word freedom possess vitality, meaning, content. To the degree that it is withdrawn in practice, to the degree that it is an ideal held in suspense, the flesh around it dies and turns to dust.

The generations of men have argued about means and ends, whether the ends justify the means, and whether we can take a means at variance to the end we seek and achieve those ends. But when all the argument is over, history so often settles the matter.

For example: an expert on South America once said, in effect, that the people of South America are all lovers of democracy at heart. For them, their present dictatorship is but a temporary means of achieving the eventual goal of democracy. What confused thinking that is. The fact remains that years have passed and they are still dictatorships. The means of dictatorship has produced only dictatorships. The means had determined the end.

It may be possible in an automobile, to start in the direction of Florida in order to wind up in Canada. But in the realm of ideals, purposes, spiritual goals, no man by going South, arrives North. Greater freedom is won by putting not less freedom but more freedom into practice day by day. Any ideal, to become more vital, must be made flesh in daily action. The word of God, to be made truly flesh, had to suffer on a cross. Knowing what we do about the evil impulses in the world, we know that a cross was inevitable for Jesus. For any ideal to be made flesh, there must be a man who is willing to make tremendous sacrifices for it.

We have a glorious heritage, you and I—freedom, Democracy, Christianity. What we have inherited, that we must sacrifice for, in order to possess in our generation. The hour has come when no man can live unto and for himself.

There is a decadence over the face of the earth. Statesmen caught in the web of their own sins and deceit, governments swept into sucking whirlpools they dread, but seem powerless to avoid. Only one thing can save the world, not the governments, but the people, all kinds of people, rising up to make their voices heard in the building of a better day. Voices demanding a hearing in the cause of Freedom, Democracy, and Religion. Too much, these bitter years, the affairs of the world have been settled by governments disenfranchizing the people, suppressing the people, disregarding the people. Now the people must speak their ideals, their ideals

made flesh in thought, in deeds, and in sacrifices. The word was made flesh and dwelt among us, and because the word was made flesh it transformed the world.

## What God Hides —Selah

CLARENCE EDWARD MACARTNEY

*Text: "Selah"—Habbakuk 3:3*

There is one text, I take it, upon which you never heard a sermon. Nor have I. A strange text, too, you may think, to take for a sermon, especially as no one seems to know just what it means. There have been many explanations of it. Many say it is a musical sign—a direction of the Levitic choir, meaning, "Louder," "Repeat," "Lift up the voice;" or indicating an orchestral interlude. Others take it to mean a pause in the music. Others that it means, "Lift up the heart." Still others, that it means "Forever." And others think that it is an exhortation to the reader or the hearer to consider earnestly what has been said and be warned thereby. Where so many interpretations are given, you can be fairly certain that no one knows just what the meaning is. For this reason I take the word *Selah*, occurring seventy-one times in the Psalms, and three times in the prophecy of Habbakuk, as a sign or symbol of those things which in the very midst of the Divine Revelation God hides from us.

### The Silence of the Bible

The silence of the Bible, what it omits, is indeed impressive. You are struck with the silence of the Gospels about the childhood and early manhood of Jesus, save for the account of His visit to Jerusalem when He was twelve years of age. Strange is the incuriosity of the Bible as to the nature and manner of the future life, and the absence from the Five Books of Moses of the motive and inspiration of immortality.

Sometimes you may say to yourself, Why cannot I have a direct revelation from God, instead of receiving truth, as it were, by proxy, upon the authority of the Prophets or the Apostles? "If I could have a revelation," men say, "then certainly I would become a believer, or, if already a believer, whatever doubts I had would vanish."

Certainly the reason that you do not have a special revelation is not because God is not

*First Presbyterian Church  
Pittsburgh, Pennsylvania*

able to give you one. If He so desired, He could give to everyone in the church this morning a manifestation of His glory and a revelation of His will such as He granted unto Abraham, Jacob, Moses, Isaiah and St. Paul. But evidently that is not God's plan. Why it is not His plan we are not told. The answer to that question is *Selah*, Silence. There is no doubt that God's plan is best.

### God's Sovereign Will and Man's Freedom

Another thing which God hides from us is how man's free choice and responsibility can be reconciled with His sovereign will and decree. Certainly a book of merely human origin would never have taught those two doctrines. It might have taught one, either God's sovereignty and predestination, or man's free choice and responsibility; but not both. Yet both are taught in the Bible. We are not like a ball that is rolled down a groove, or a puppet on a stage, worked by someone behind the scenes, or a pawn on the chess-board of fate. We do what we do because we desire to do it and will to do it. The repeated invitations in the Bible to repent and turn to God, the repeated warnings against sin, and the repeated announcements of judgment upon sin, all this shows that man is not an automaton, a machine, or a clock wound up, but that he acts with enough freedom and choice to be held responsible.

But side by side with this truth of man's responsibility and choice is the truth of God's sovereign purpose and will. The decrees of God are His eternal purpose, whereby for His own glory He hath freely foreordained whatsoever cometh to pass. These two truths are taught not only in the same Bible, and in the same chapter of the Bible, but often in the same verse: "A man's heart deviseth his way, but the Lord directeth his steps." "The lot is cast into the lap, but the whole disposing thereof is of the Lord." "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of His good pleasure."

It is often asked how both of these doctrines can be true, and yet man's freedom and responsibility also be true; how Judas betrayed Jesus according to the predictions of the Scriptures, and yet Jesus could say of him, "Woe to that man by whom the Son of man is betrayed. It were better for that man that he had never been born"; and how Peter, speaking to those who had a part in the crucifixion of Jesus, could say that Jesus had been delivered up "by the determinate counsel and foreknowledge of God," and yet that those to

whom Peter was speaking "with wicked hands had taken him and slain him." No human mind can reduce those two truths to unity or reconcile them. You could build a religious system on either truth, but Christianity builds upon both truths. We believe that both truths appear in the Scriptures because they come from God. What to you and me appear to be discrepancies and contradictions disappear in a unity which is above us and beyond us and out of our sight. But as to *how* these two truths are reconciled the Bible keeps silence, *Selah*!

### The Second Advent of Christ

If there is any one fact which the Bible makes unmistakably clear, it is the fact that Christ is not through with this planet. The Bible tells us that He came: "In the fullness of time God sent forth His Son, born of woman." It tells us also that He will come again. We confess it in the historic creed of the church, "Whence He shall come again to judge the earth." When Jesus celebrated the Lord's Supper, He told His disciples, and those who should come after them in the ages to come, that whenever they celebrated the Supper they would show forth and witness to His death until He came a second time. There is to be another, final, and glorious act in the divine drama and in the jurisprudence of the human race, when Christ shall come again to reap the harvest which was sown in darkness and blood and agony on Calvary. The future coming of Christ was the master light of all the seeing of the early Christians. Prophets foretell it, apostles declare it, and true believers rejoice in it. As Dean Liddon used to say when preaching in St. Paul's cathedral, "If Christ is not coming again, we might as well lock the doors of this cathedral and throw the keys into the river." We can thank even those who have gone to unwarranted extremes in proclaiming this truth, and have said, "Lo, here," and "Lo, there," and have vainly endeavored to set a time and a season, for such exaggeration at least has declared the great truth, and is much to be preferred to the denial and neglect, or the ridicule, of this final fact which has characterized portions of the Christian Church.

But when we ask as to the *time* of His coming, the Bible keeps silence. To those who first asked that question Jesus said, "It is not for you to know the times or the seasons which the Father hath put in His power." At the end of a long description of the great events which shall usher in the Second Advent, Jesus said, "But of that day and that hour knoweth

no man, no, not the angels of heaven, but my Father only." To every effort on the part of man to know more than the angels, and set the time for this grand climax to human history and divine revelation, the answer of the Bible and of Christ is silence—Selah. Yet that very uncertainty as to the time is of a nature to warn us to be ready for the Coming of Christ. Think now of the places, occupations, pleasures, dispositions, desires and imaginations in which you would not want Christ to find you when He comes! Whether the bride-room comes in the second watch, or the third watch, or at the fourth watch, the hardest watch of all, blessed is that servant whom when his Lord cometh He shall find waiting and watching.

### The Life to Come

The Church used to be accused of being too "other worldly-minded"; but certainly there is little ground for that accusation today. It would be good for the Church, and for all of us, if we thought more of that journey which we must all take, and about that hidden shore which will crown all our hope and all our faith.

The Bible vibrates to this great chord of the Eternal Hope. Jesus said that He had gone to prepare a place for us, that where He is there we might be also. But as to the furnishings of that house of many mansions, how we shall dwell there, and what our occupations are to be there, save that we are to be as the angels, Jesus tells us nothing.

St. Paul flings out magnificent declarations about the "spiritual body" that is to be the home of our souls in the life to come and the agent of its expression: "It is sown in corruption, it is raised in incorruption; it is sown in weakness, it is raised in power; it is sown in dishonor, it is raised in glory; it is sown a natural body, it is raised a spiritual body, for there is a natural body, and there is a spiritual body." But what is a spiritual body? Ah, that we cannot tell! When we ask what that body is to be like, save that it is to be like the resurrection body of Jesus, who is the first fruits of them that slept, the answer of the Bible is silence—Selah. Even Paul himself, after he had been caught up into Paradise, into the third heaven, was not able to tell what it was like. What he says is that he heard and saw things "such as it is not lawful for man to utter," I take that to mean, not only that he could not tell to men what he had seen and heard, but that it is not possible for us, in our present stage of existence, to receive and understand such things. As for St. John, when

he comes to describe heaven, he dwells almost exclusively upon what is not there: "There shall be no more curse," that is no more sin; "There shall be no more death," which is the wages of sin; "There shall be no more pain"; "There shall be no more sorrow or crying, for God shall wipe away all tears from their eyes." And then that tremendous and beautiful climax to his descriptions of the heavenly life and state, "There shall be no night there!" That is enough for our souls; enough for our hope, enough for our comfort. When we try to go beyond that, even in the most reverent imagination, the answer of the Bible is silence—Selah.

### The Providence of God in Our Life

The most difficult of the Christian doctrines is not the sublime mystery of the Trinity, Three Divine Persons and One God; nor the Virgin Birth; nor the Atonement, whereby God punishes sin and yet forgives it; whereby He remains just and yet the justifier of them that believe in Jesus; nor the mystery of the divine sovereignty and man's free will and responsibility; but the doctrine that God is Love. On our journey through life we constantly encounter those things on our path which raise the question, Why? There is probably no one here today who has not at some time asked that question. We can know, in the sense of belief, that all things work together for good to them that love God, and we can believe that from the divine standpoint there are no sorrowful providences. But from our human viewpoint there are many things that must be described as sorrowful. Often it is with men's plans and hopes as it was with those ships that Jehoshaphat sent for the gold of Ophir; "The ships went not, for they were broken on the rocks."

Then there are those things which have happened to you through the faithlessness or malice or wickedness of others. What shall we say of these things? It is indeed true that you can see how some of these things have taught you patience and sympathy, have softened your life, annealed your heart and brought a tenderness and earnestness into your life which otherwise would have been lacking. Even death, we can see, has a great ministry for the soul. But when you come to ask if an Infinite God could not have devised a world, wherein men would be trained and developed without the ordeal of sorrow and suffering and sin and death, there the Bible keeps silence. Selah!

The final answer to all questions, to all the mystery of life, is in the mystery of the cross

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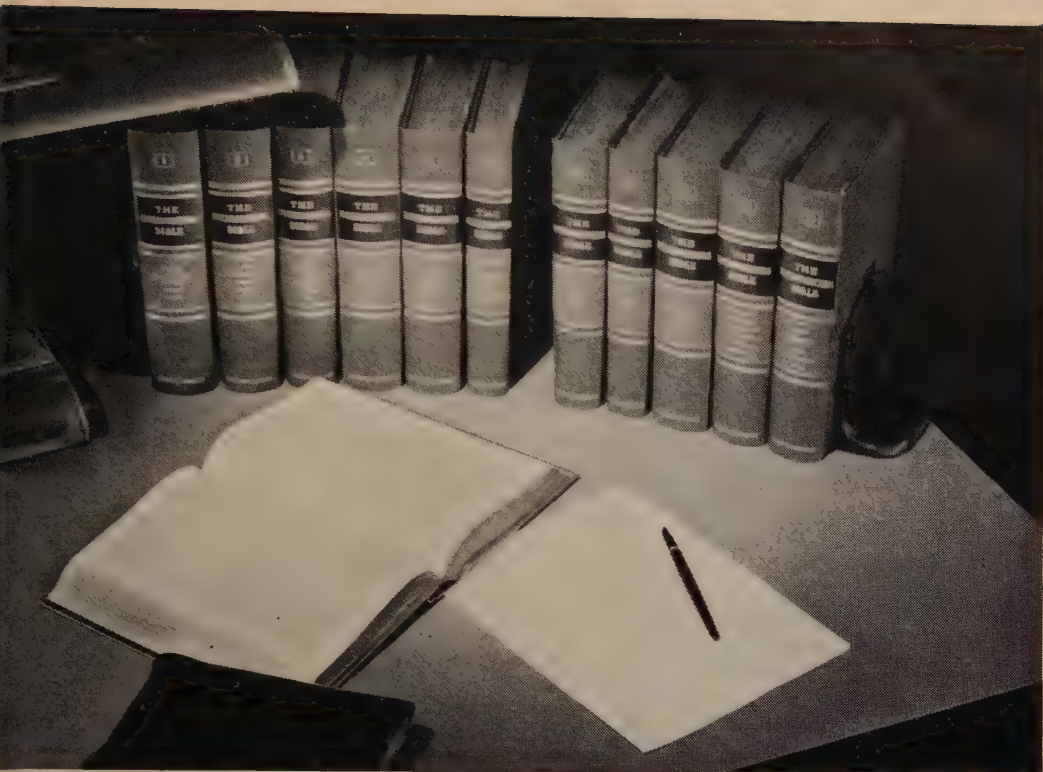
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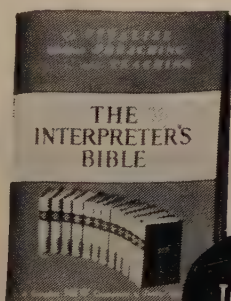
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of Christ. That is a paradox, but it is the Divine Paradox. When these questions trouble you, when you cry out, "Why art thou silent unto me?" go to Calvary. There it is that you will get the answer, and the only answer, the answer that will suffice until the day break and the shadows flee away, and we enter into that unclouded life of which Jesus said, "In that day ye shall ask me nothing." Here, then, to the Cross bring your wounded hearts! Here come with all your problems, your perplexities, your burdens, your sorrows, your anguish. Here fervently kneel before the Mercy Seat, and hear the whisper of God's great answer—God is Love.

God said of Moses that he knew him and talked with him "face to face." Yet, do you remember that last scene in the life of Moses? He went up to the top of Pisgah, and Nebo, and, looking earnestly and wistfully across the Jordan to the Promised Land, prayed to God that he might be permitted to pass over and inherit it. But God said to him, "I have caused thee to see it with thine eyes, but thou shalt not go over thither." And there God buried him, in a lonely grave in the land of Moab, "and no man knoweth of his sepulchre unto this day." That unfound grave of Moses is forever a symbol of the unexplained providences of life, those questions to which we find no answer, save the great answer of God's love and God's will.

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H. G. NEWSHAM

*Psa. 104:23-24. "Man goeth forth unto his work and to his labour, until the evening; wisdom hast thou made them all."*

Notice, first of all, the Psalmist's realism. He does not leave out of his Harvest Thanksgiving an acknowledgment of the part which the faithful toil of man must play in it. Many of our harvest hymns make little or no mention of this. They have much to say about the wonders of the life-filled seed; of growth; of the revolving seasons; or rain and sunshine; and of similar Providential blessings. But they often omit this honest to goodness realism of the Psalmist who cannot speak about the works and wisdom of God without remembering that "man goeth forth unto his work and to his labour until the evening." Without such day long, day in and day out,

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about, the valleys would never stand thick with corn, or the barns be filled.

Perhaps the Jews were bound to be realistic in this matter, because they treasured among their nation's records the story of Joseph and his brethren. It is a story with many angles to it. One of them is the way in which the Egyptians themselves, and the people of the surrounding countries, were saved from famine, after a series of calamitous harvest failures, by the foresight and statesmanship of Joseph, who though a foreigner had risen to high rank in Pharaoh's service. He made Egypt the granary of the Middle East, through his personal drive and vision. With such a story in constant remembrance, the Hebrews could hardly fail to appreciate the part which human toil and calculation play in the provision of daily bread.

There are all the seeds in that epic of Joseph for all the recent developments which Sir John Boyd Orr has initiated in the Food and Agricultural Organization of the United Nations; all, except one. For there is no evading the fact that Joseph exploited the situation in his day ruthlessly. He sold at famine prices, and reduced many a buyer to pauperism. But that one black spot only throws the rest into high relief. The Jews were never allowed to forget that God supplies the wants of men through their own co-operation with Him in hard and honest work; in intelligent foresight; and by the lowering of national boundaries.

Today, the World Food Council is keenly aware that man's greatest and ever-present enemy is hunger. It is poignantly aware that under-nourishment from the cradle to a premature grave is still the lot of the majority of earth's population. It warns the nations that only international action, great land settlement programmes, the opening up of undeveloped, or only partially developed, land resources, especially in Africa and Latin America, can permit the present increase of the world's population to continue without disastrous consequences by A.D. 2000. A plan is in being to feed the world; to use surpluses to help the needy; to build up reserves in bumper years against the lean ones; to encourage agricultural workers, who form seventy per cent of the world's population, with the status and standards of living their vital importance to society deserves. The instructed interest and prayers of Christians throughout the world may make all the difference to this great humanitarian and, surely, God-inspired project. Never was this vital necessity of 'man going forth unto his work' more clam-



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ant than now.

Notice, in the second place, not only the realism, but the profound insight of the Psalmist's words. Look at it this way. Who, unfamiliar with this Psalm, would ever guess the words that were going to follow swiftly upon the heels of such a sentence as this: "Man goeth forth unto his work and to his labour until the evening?"

Or look at it in reverse. Who, unfamiliar with this Psalm, and knowing only the anthem generally sung at Harvest Festival Services, would ever guess the kind of idea which occurs immediately before this sublime outburst of praise. "O Lord, how manifold are thy works! in wisdom hast thou made them all?"

The truth is that the Psalmist is making a remarkable and illuminating suggestion. Few of our modern harvest hymns, as I have already hinted, attain the depth of our Psalmist's insight. Most of them either ignore the human element in the harvest, as though the glory of God is thereby enhanced, or else, they carefully distinguish between man's comparatively modest contribution — ploughing and sowing, and the like — and God's infinitely greater contribution through the processes of growth and increase, beyond our human wit to devise. Here is a well-known example:

We plough the fields, and scatter  
the good seed on the land,  
*But* it is fed and watered  
By God's almighty hand.

"But," you observe. We plough. But, God feeds and waters. It is a contrast piety so often supposes it must draw. But it is a dangerous contrast when expressed in terms like these. For it leads to a false opposition in men's minds between what is allegedly of man and what is allegedly of God; with the result that the more man does through increasing knowledge and technical equipment, the more does he tend to deprecate the part of God.

How can any thoughtful person draw such a sharp distinction between man's plowing and scattering and God's feeding and watering, when it is man who analyses the soil and feeds it with carefully balanced foods, which are the result of long hours in the laboratory, and years in the research stations? How the distinction fades when it is remembered that man not only ploughs and scatters but builds reservoirs, diverts rivers, constructs massive concrete dams, and thereby brings vast areas of barren desert into cultivation until it blossoms as the rose!

This division of labour between man and God is dangerous religious illiteracy, which is alienating multitudes of serious people today.

But our Psalmist, let it be well noted, will have none of it. Twenty-five centuries ago he would have none of it! He enumerates the wonderful works of God: the creation of the earth; the separation of land and sea; the fountains and springs which enable the grass to grow for the cattle, and corn and vine and olive for man. And then he goes further. He adds to his list of the wonderful works of God all the instincts whereby bird and beast are able to avail themselves of the provisions made for them. And the culmination of his list is this urge in man, this strength, this foresight, this ability and skill, to go forth unto his work and to his labour until the evening. The Psalmist is affirming that the capacity in us to work, to plan, to invent, to harness the forces of Nature to our purposes, is also of God; one of His most wonderful of all works, comparable to His marvels in sun or moon or stars. Therefore, having named man's power to work, he goes on in the self-same breath, "O Lord, how manifold are thy works! in wisdom hast thou made them all." ALL!

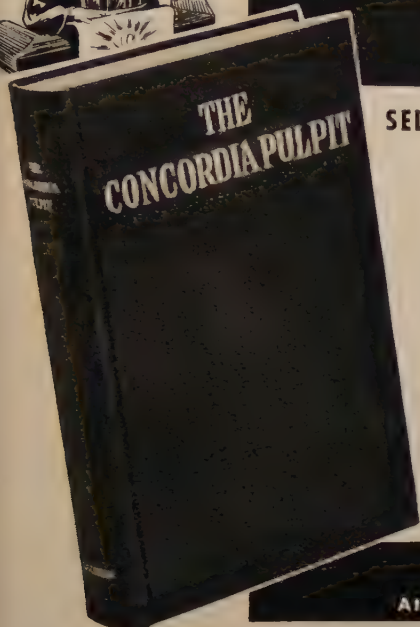
Is not this realism and insight of the Psalmist a religious philosophy of which we greatly stand in need today? Religion is fighting a losing battle, and the quicker it is lost the better, if it teaches that everything man can do is on one side of the wall, and only what is still unknown and beyond man's ability is on the other side, and is the work of God. The truth is otherwise. God is equally active on both sides of the wall. Indeed, no wall exists. It is all of God, because all is the gift and endowment of God, whether it be our strength to plough and sow, or our knowledge of when and where to sow, or our increasing scientific discoveries and mechanical inventions. All this is no less of God than the revolving seasons, or the rain and sunshine which form the conventional material of our hymns. The Psalmist had the same unified thought concerning the harvest of the fields that Paul had concerning the harvest of character.

"Work out your own salvation . . . for it is God who worketh in you."

"O Lord, how manifold are thy works! in wisdom hast thou made them all." Our Psalmist, with penetrating insight, counts it as the climax of the wonderful works of God that we mortals can share constructively in His designs, be co-workers with Him by His grace,



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going forth unto our work and to our labour, whether of mind or of muscle, until the evening." Wherefore, "when ye glorify the Lord, exalt Him as much as ye can; for even yet will He far exceed; how great is He, and how greatly to be praised; put forth all your strength, when ye exalt Him, and be not weary, for ye can never go far enough. — *Expository Times*.

## JUNIOR PULPIT

### Spiritual Gravity

You would laugh at me for being silly, were I to remind you that if you jump from a six-story building, your body would stop suddenly when it hit the ground. Even a fool knows that much, so why mention it at all?

Well, there are many, many truths in life which are just as definite and unvarying as that, truths we take for granted and rarely if ever think upon. Yet, they are just as dangerous to ignore and neglect as the truths about flame.

Nobody knows a great deal about whales, but this one thing is known. At one time he lived, not in the briny deeps, but walked on legs upon land. His fin-like flipper contains bones identical with those found in your upper arms, your fore-arm, wrist and fingers, and well back in his body are two small bones, all that is left of his one-time pelvis-bone, which tells us he once had hind legs. He has been in the sea so long, where legs are not needed or used, that simply because of that disuse, the whale has lost his.

Abilities, and talents, and powers have to be exercised if they are to be kept in sound health. Neglect them and you will lose them. That unvarying law is just as set and sure as the one about jumping from a six-story building.

That person who puts either his arm or his spiritual life into a plaster cast, and so immobilizes it and keeps it from nourishment and exercise, will soon find he is without a muscular arm or a muscular spirit. A lamp which is never refueled or whose wick is never trimmed, quickly burns out. Prayer, worship, adoration, thanksgiving, love and faith all work the self-same way. They die when they hit the earth, no less certainly than the body in a six-story fall.

You pull the weeds from your pansy bed, you water it when it is thirsty. You and others are happy with its lovely blooms. Is your Spiritual Garden worth less concern than it?

### Life's Tripod.

I wonder if you know what the thing is called, which is used by a photographer when he is taking a picture, and which holds his camera perfectly still so his picture won't be blurred and valueless?

Of course. That's it! It is called a Tripod. Its name tells just what it is, for the word means "three legs." It will stand, even upon uneven ground, and hold a camera so that it simply can't move. When a camera is not held steady the pictures it takes will have to be worthless.

If you would take away one of those legs you'd have only two legs left. You might call that a duo-pod. If you took two legs away it would then have only one leg and be called a uni-pod. But neither one leg nor two legs can hold a camera without your help. Only a three-legged tripod can do that.

So you see, while it is bulky and cumbersome to handle, the man who cares about the kind of pictures he makes must use a tripod.

It isn't stretching it too far when I say that your life also must use a tripod, a three-legged stand to hold it safely and surely in the right place. We might call one leg, "Body." The second leg we could call "Mind" and the other leg would then be "Spirit," or soul.

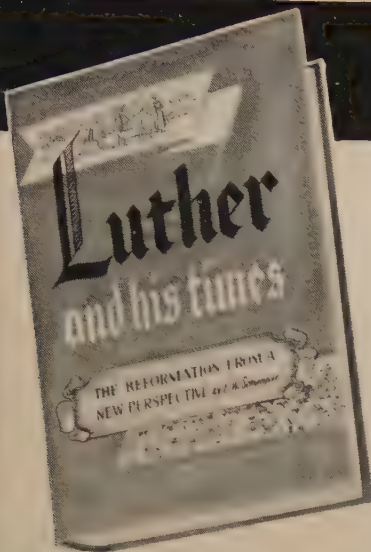
No life, any more than a camera, can make a steady, clear or worthwhile picture, unless it is secured to just such a tripod. Don't forget that. You may have a strong, powerful body, but life is not all physical. You may have a keen mind, and I hope you have. But life is not all mental. You may have both a fine body and a good mind, but if you do not have a spiritual side too, your life will be as lopsided, and insecure, and in danger of destruction as a camera whose tripod has only two legs.

So, as you grow in years, and in wisdom and stature, be certain that your life stands solidly upon the third leg too, spiritual strength.

### *Fraud*

*Alas, for those who, writing prayers,  
Never mount the altar stairs  
And, while insisting others kneel,  
Are strangers to the things men feel.  
Not open sin, but subtler shame  
The sacrilege which marks their lot  
Who piously stake out a claim  
On holy faith where love is not.*

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# ILLUSTRATIONS

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## Christlike Sympathy

*Text: John 8:11—"Neither do I condemn thee: go, and sin no more."*

Charles Dickens created unforgettable characters because he identified himself with their needs and was touched by their problems. His biographer said, "When he killed Paul Dombey, he wandered desolate and sad all night about the street. He was heartbroken over 'The Old Curiosity Shop,' mourning Little Nell like his own daughter. And when he had finished championing the exploited underdog in 'The Chimes,' he said, 'I have had a good cry. I am worn to death.'"

Such sympathetic understanding of other people reminds us of Jesus as he rescued the fallen woman from her gloating accusers. Depth of sympathy is often a measure of the quality of the human spirit. By it we are reminded of our own failures and sins, and with it we redeem our fellow-men. When we seek to get another's viewpoint, recognize his problems, have consideration for his background and limitations, become aware of his hopes and dreams, and forgive his weaknesses, we not only side-step passing judgment upon others, we also advance the cause of the Kingdom because we are true to the fundamental Christian concept of the worth of the individual life.

## Building a Great Life

*Text: Matthew 7:24b—"... a wise man, which built his house upon a rock."*

There is an old story about three stone cutters. A man asked each what they were doing. One cutter replied, "I am earning eight dollars a day." The second replied, "I am cutting this block of marble." The third man replied, "I am helping to build a great cathedral."

Some people see only the day at hand but a few realize, "This day I am helping to build a great life." Someone once said:

"Living to make a livelihood, solely that?

Then times are hard.

Living to make a life, wholly that?

Then times are good."

If one is to build a great life, one must build on rock!

*Green Bay, Wisconsin*

## Partnership With God

*Text: Psalm 68:19—"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation."*

An unusual woman was being interviewed by a reporter. Although a widow for years, she had reared six children of her own and twelve adopted children. In spite of her busy and useful life, she was noted for her poise and charm, her character and fidelity. The reporter asked her how she managed.

"You see," the woman said, "I'm in a partnership."

"What kind of partnership?" the reporter asked.

The woman replied: "One day a long time ago I said: 'Lord, I'll do the work, and you do the worrying'; and I haven't had a worry since!"

Work and trust in God! That's a wonderful partnership. The will to work is priceless. We should beware of the modern schemes which promise us something for nothing; all such schemes are false. Everyday duties need never be a burden when we let God carry part of the load. When we let Him do the worrying, we get rid of our fears and fussiness. No one needs to be lost with God on his side.

## No Roof!

*Text: Luke 18:1—"Men ought always to pray, and not to faint."*

A young man who had taken service with a well-to-do farmer, after a few weeks gave up his position. A friend asked him why he had left such a good place. Was the work too hard? Or the hours too long? No; he had nothing to complain about on that score. Were the wages too low? No; the wages were generous.

"Why, then, did you leave?" "I left," said the young man, "because the house had no roof." That is the significant Scottish expression for a home without prayer to hallow and establish it. "No roof!"

"Prayer," says Richard Trench, "is not an overcoming of God's reluctance: it is rather, a laying hold of His highest willingness." He is more ready to hear than we are to pray.

## Aware of Individuals

*Text: Luke 7:44a—"And he turned to the woman, and said unto Simon, Seest thou this woman?"*

There is a story told about Abraham Lincoln which shows how concerned he was for

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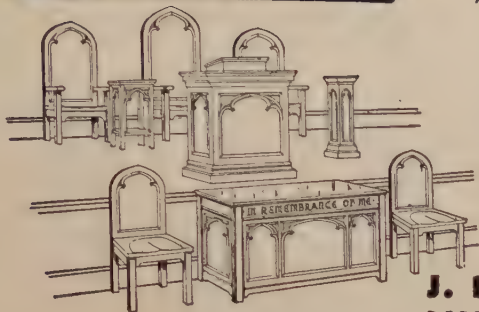
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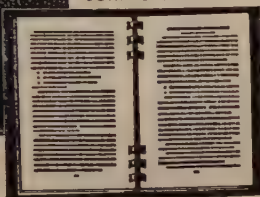
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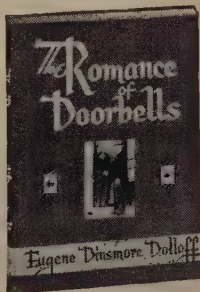
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... individual and which illustrates the concern of Jesus for the souls of men. One night after Lincoln had been helping thresh wheat, he went with Dennis Hanks and some other boys to Gentryville, where the farmers sat around the blacksmith shop and the store, told stories, and talked politics, religion and gossip.



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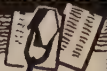
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Going home that night the boys saw something in a mud puddle alongside the road. They stepped over to see whether it was a man or a hog. It was a man, sleeping off his drunk on a frosty night, with the wind blowing cold.

They shook him, doubled his knees, but he went right on sleeping, snoring. The cold wind was getting colder. The other boys went home. Lincoln stepped into the mud, reached his arms around the man, slung him over his shoulder, carried him to Dennis Hanks's cabin, built a fire, rubbed him warm, and left him sleeping.

Do you see the men and women, boys and girls about you, who need help? "Seest thou this woman?"

### Resist the Devil!

*Text: Ephesians 4:27—"Neither give place to the devil."*

Dr. Murray Leiffer, of Garrett Biblical Institute, reports that the American man of letters William Dean Howells once asked an Irish boy: "If the devil should come here now, which would he take first, you or me?"

Without hesitation, the boy answered: "Me."

"What makes you say that?" asked Dr. Howells, and then no doubt wished that he hadn't pressed for an answer.

The boy replied: "He could get you any time."

The devil does aim his darts at children and youth, because he wants slaves for as many years as possible. Therefore, "Resist the devil, and he will flee from you."

### The Bread of Life

*Text: John 6:35—"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."*

A few days after the Civil War had officially ended, a man was riding along a road in West Virginia. Suddenly a soldier, clad in a dirty and tattered Confederate uniform, sprang out of a thicket, seized his horse's bridle, and with a twitching face demanded, "Give me bread. Give me bread. I don't want to hurt you but give me bread. I'm starving." The man on horseback replied, "Then why don't you go to the village and get some food?" "I don't dare, they'll shoot me," was the soldier's answer. "What for?" inquired the man. "Tell me your trouble." Whereupon the Confederate soldier related that he had deserted his company several weeks before. Upon approaching the Union pickets, however, he had been

informed that no fugitives from Lee's army were to be taken in. What was he to do? If he returned to his company, he would be shot as a deserter. So in desperation he had taken to the woods and lived there on roots and berries until starvation had driven him almost to the point of madness. The man on horseback listened, and then exclaimed: "Don't you know the war is over? Lincoln has pardoned the whole Confederate Army. You can have all the food you want." And taking a newspaper from his pocket, he showed the account of Lee's surrender and the President's proclamation of mercy.

With a shout of joy, the soldier dropped the bridle and ran for the village. That starving deserter did not know that the bread for which he hungered had been available to him for some time and could have been had for the asking. In ignorance he had been self-deprived. And thus it is with the bread of life and many a hungry heart. All that your hungry heart is craving for, the Lord Jesus Christ can provide. He says: "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst."

## Dedication for Life

*Text: I Cor. 10:31b—"Do all to the glory of God."*

Johann Sebastian Bach was for twenty-seven years music director in a church in Leipzig, Germany. Had he worked only to earn money, he might have lived in obscurity. But Bach loved God, and his greatest goal in life was to bring people closer to Christ through his music. Therefore on every one of his compositions he placed the same dedication: "To the Glory of God Alone." It was this holy dedication of his life that led him as he created his glorious music.

"To the Glory of God Alone." Yes, we must write that dedication across the portals of our businesses, on the thresholds of our homes, above the desks of our teachers, upon the platforms of our legislative halls, and in the chambers of our own hearts. Under the spell of such a dedication our powers increase, all the different sections of our personality fall into their right places, and we have true joy in service rendered unto God. We can then sing:

I am happy in the service of the King,  
I am happy, oh, so happy;  
I have peace and joy that nothing else can bring,  
In the service of the King."



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## To Endure

(Continued from page 330)

It was his moral power. Once he was asked how in the midst of such confusing problems he could maintain such a sense of purpose and direction, along with poise and serenity. He replied, "I live under the aspect of eternity."

"Demas, my fellow worker," "Demas," "Demas hath forsaken me." Such an epitaph need never to have been written. If he had possessed a conscience quickened by Jesus, a devotion to a cause that was deepened by living under the Divine aspect, it could have been said of him instead, "Nothing separated him from the love of God who was in Jesus Christ Our Lord."

## Atom Bomb

(Continued from page 332)

warring madness, the cure of our hatreds, the humbling of our pride, the exaltation of all that is decent and kindly and forgiving and brotherly within us. I believe that if we will dare to live today with these things as the most important rules of our lives two things will happen: first, we will cure ourselves of the war habit; second, we will be

# OCTOBER-NOVEMBER, 1951

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happier than we have ever been before and in a better way.

But it is a race with death and there will be many who will plausibly urge us in the name of realism to crawl back into the ruins of hatred and division, of bitterness and revenge, of suspicion and intolerance from which we now have an opportunity to emerge. We shall have to be strong and stubborn and faithful when things look very dark. And it is late in the day. If this opportunity is allowed to pass, who can say if and when it will ever come again. It is time for the change to begin in you and me, here and now, without further delay.

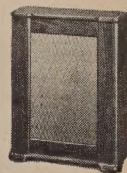
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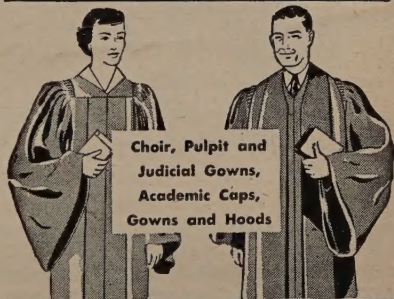
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